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Minority nominations, the "machine" and the corporation, the city and county voter, and candidates, *under direct primaries*, are fully discussed. Some decisions are cited where primary election laws have been declared unconstitutional. The volume closes with a consideration of the direct primary in its relation to other reforms.

Those who seek better government should learn that all reform is a matter of gradual growth. Half a loaf is better than no bread, and a half-way measure is better than no change in the law, because a political party in power will rarely pass a stringent law to injure those in office. Although the original act was several times amended, it took seven years in New York to get the genuine Australian ballot law, while in Massachusetts, where an educational qualification for voters prevails, ballot reform was obtained in 1888—the first year that this measure came before the legislature! The author well says (p. 428): "A few fanatical reformers who stand wringing their hands, and crying out into the world to help make straight the way, cannot accomplish much."

Festina lente must be the motto of those who propose legislative reforms; otherwise the result might be no legislation, and a worthy cause may languish for a term of years. Primary reform is much more important in the large cities, than in the rural districts. A special chapter is, therefore, devoted to "Municipal Government Under Direct Primaries." In the appendix is the full text of the Stevens' Direct Primary Election Bill of Wisconsin, which failed to pass the legislature at the session of 1901. This measure might be introduced in all legislatures by the advocates of the direct primary, and if it cannot pass in the original form in States which have no primary law, a beginning would at least be made until public sentiment is strong enough to force the enactment of such an advanced reform, as the direct primary.

Mr. Meyer's work seems to be the best book to date on the subject of direct nominations.

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Tribal Custom in Anglo-Saxon Law: being an Essay Supplemental to (1) The English Village Community, (2) The Tribal System in Wales. By FREDERICK SEEBOHM, LL. D., F. S. A. Pp. 538. London and New York: Longmans, Green & Co., 1902.

A somewhat portentous standard is being set for English historical "essays," when such works as the one under review or Professor Maitland's "Three Essays on Domesday Book and Beyond," Professor Vinogradoff's "Essays on Feudalism in England," and Professor Seeley's "The Growth of English Policy: an Historical Essay," are so described. A solid volume of more than five hundred pages, the result of personal investigation of the sources and of much search in recondite secondary works on special points, illuminated by the development of original theories, and resulting in the solution of old and difficult problems, is an "essay" which may well prevent young historians from putting out hasty, exiguous or insignificant work.

Mr. Seebohm in this, as in the two other works with which this forms a trilogy, approaches his main subject as a besieging army approaches a well-fortified city. He draws trenches and lines in the form of studies in ancient and mediæval currency, Beowulf, wergelds and tribal organization of the Welsh, Irish, Scandinavians, Franks and other continental tribes. Not the least point of value of the work is its summary of his previous volume on the "Tribal System of Wales." It is not always that one can obtain from the hand of the master himself a restatement in brief form of the results of a valuable but long, difficult and somewhat elusive investigation. It would have been a pleasant necessity, to Seebohm's readers at least, if the plan of this work had required a similar summary of the "English Village Community," with the revisions that its author would have introduced in response to the close criticism it has undergone. But there are only allusions to it. As a second process, he makes breaches in the defences of his subject by attacks upon it in successive chapters on Anglo-Saxon custom from the Norman, the Danish, and the Viking point of view. The last third of the book is then devoted to a direct assault in the form of an investigation of the Anglo-Saxon codes and of the tribal customs described by them as compared with the Celtic, Scandinavian and Continental evidence which has been previously accumulated and interpreted.

A number of surprising results emerge from this discussion. One of these is the striking uniformity of wergelds or compensations for murder, through all western Europe. One hundred cattle or their equivalent in some form of currency or other articles of value is the almost universal valuation of the life of the full tribesman. Again, the estimate of the value of these cattle in money comes back time and again to that of the eastern *mina* or one hundred gold staters of Greek and Oriental usage, however it may be expressed in coins or units peculiar to the various races of western Europe. The wide influence of the coinage of Constantine, which was based on that of the east, exerted both directly and indirectly through its imitation by Charlemagne, and the contest of these units with others of more ancient Roman-Italian origin from a further result of the comparative study of wergelds which will certainly be unexpected to most students.

The more specific results as connected with English history may be suggested, though they are none too diffuse in Mr. Seebohm's own statement of them and can ill afford to be condensed. The Teutonic settlers as they came into England were still organized under the tribal system or at least dominated by the ideas which belonged to tribal organization. The classes into which men were divided for long centuries afterward were defined to a very large degree by those tribal conceptions; although antagonistic influences existed in the form of territorial lordship surviving from Roman times, national kingship growing up from the conditions of the conquest, and the individualistic ideals of the Christian Church.

The great division of classes was into eorlish, *gesithcund*, landed, or *twelve-hynde*, and ceorlish, tenant or *twy-hynde*. The former were the full tribesmen, with other fellow-tribesmen to join in their oaths of compurgation, help pay their murder-fines and receive their wergeld, if they were murdered.

They were, besides, entrusted with certain semi-official powers or duties by the king, and they held, either as heads of a tribe, as officials, or as independent possessors, land or the superior rights over land. The *ceorl*, on the other hand, was normally not a full member of the tribe, and, therefore, had only one-sixth the *werfeld* of the *gesithcund* man. Mr. Seeböhm still believes, as indicated in the "English Village Community," that the *ceorl* was never free in any full sense of the term. The fact that he was by Alfred's time usually a rent-paying tenant, not a landowner, does not indicate a degradation, because he had never been anything else.

An interesting suggestion—it might almost be called a demonstration—is that the puzzling *six-hynde* man of the codes is the native Roman, Roman-Briton, or Welsh inhabitant, of free position, but, as was also the case among the Franks, honored with only half a full *werfeld*, because of belonging to the conquered race.

Many of Mr. Seeböhm's contentions will be disputed, but many of them will certainly hold firm. He has without any manner of doubt introduced a broader, saner, and more fruitful method of studying the few written records that have come down to us from our Anglo-Saxon forefathers.

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